

THE  
STRENGTH  
OF THE  
SAINTS

TO MAKE *JESVS CHRIST*  
Their STRENGTH.

Which Heavenly Skill was breifly Com-  
mended and Prescribed in a *Morning Exercise* in  
WESTMINSTER ABBEY.  
the xix<sup>th</sup>. of *April*, 1648.

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By  
THOMAS HILL D. D. and Master of *Trinity Colledge*  
in CAMBRIDGE.

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1 COR. 15. 7, 10.

*By the Grace of God I am that I am.*

*Gratia ipsa est boni in nobis creatrix. Prosper de lib. Arb.*

*Hanc abundantiorē Gratiam ita credimus potentem, ut nequeamus  
lentam. Prosper de Vocat. Gent. lib. 2. c. 26.*

---

L O N D O N,

Printed for *Peter Cole* at the Printing-Press in *Cornhill*, neare  
the Royall-Exchange. 1648.

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STRENGTH

417. 20

2 T N I A 2

TO NAME 43884 CRK124

THE END OF THE LINE

Which heavenly Shell was pretty Com-

at Nov 23 1904 E. S. at bed 114 back 114

WESTMINSTER ABBEY

Edi. Sigmund Freud

NO. 1000

(2) the Group of countries 1 and

THE UNIVERSITY OF CHICAGO

Printed for sale at the Printing Office in Cambridge  
the Royal Exchange, 1846.

TO  
The Right Honourable the Lords, the  
Noble Knights, and other Honoured Gentle-  
men of the Committee for the Managing the  
Affaires at WESTMINSTER.

E. Northumberl.	S. Gilbert Gerard.	M. Rous.
E. Pembroke.	S. Iohn Dreydon.	M. Ashurst.
E. Nottingham.	S. Robert Harley.	M. Reynolds.
E. Denbigh.	S. Wil. Strickland.	Denis Bond.
E. Manchester,	S. Hen. Vane, jun.	Bolstred Whitlock
L. Vile, Say & Seal.	S. Walt. Earle.	M. Guorden.
L. North.	S. Wil. Massam.	M. Maynard.
L. Mountague.	S. Robert Pyc.	M. Lisle.
L. Roberts.	S. Iohn Trevor.	M. Salwey.
L. Howard.	S. Anth. Irby.	M. Wheeler.
	M. Solicitor.	M. Hoyle

All Fidelitie and happy Successes in your High and Honourable Trusts, and the discharge of your manifold Stewardships.



*When I read over in my thoughts the pleasing story of Divine Providence, in guiding the Honourable Houses of Parliament, in committing to you the Managing of Westminster Affaires, both in reference to the Abby and Schoole, and observing the happy fruits of your care (by Gods good hand upon you therein) in both which I (though most unworthy) have been employed and entrusted by the favour of those who had power; I thinke it my duty to take the first opportunity publicly to acknowledge the mercy of God to many in your prudent Zeale for the good of those Places, and with all thankfullnesse your most respective*

## The Epistle Dedicatory.

acceptance of my poore endeavours therein. O how many doe blesse God for the sweet change they finde in their Morning Exercises; how they have rather the meanes of a heart and life Religion amongst them. Not Pompous Altars only to humour the Eyes, and taking Musick to please their Eares. All such tedious Chauntings with Musick and multiplied repetitions did little Edifie the mind of Hearers; had little saving influence upon their Hearts; which many will tell you to the Praise of God in these Morning Exercises they have found.

Neither hath your industrious Love of Westminster Schoole been fruitlesse, which is an high point of Wisdom in seeking the regulating and furnishing Schooles with able Masters (which will never be done without more encouraging Salaries) Good Ministers, good Magistrates, and good Schoole-Masters, are like to make that place happy where they meet. And what Schoole calls for more vigilant superintendency than this of Westminster it being a most famous Nursery, subservient to Times of Court where many Parliament men, Nobles and Gentry in their tender yeares, may be either seasoned with good, or desperately leavened with evill, and not only supplying other Colledges, but having a speciall subordinate reference to the two great Colledges of both Universities. (if they come there with a Canker at the Root, they are not easely recovered: There is a sensible alteration (blessed bee God) much more civility in the Schooles than formerly: (the care of Mr. Buzby in instructing the Schollers, he being both very able and industrious, deserves encouragement) yet nonnulla desiderantur. I will confidently expresse my thoughts, were the Moralls, and Spiritualls in Westminster Schoole answerable to the intellectualls, it would be inferiour (to say no more) to none in England. Any that knows it will acknowledge that there is a kind of hereditary raised genius entayled upon them: and were the Schollars alwayes as ingenious, as they are ingenious, wee should much more rejoyce in their translations to us.

Your Noble Candor will allow me a wanted petition and encourage me to speak out, especially the Election being at hand. Be pleased to accept of what plaine hints followe from him who desires faithfully to serve you in your advancing the Publike.

In your Elections; good to beware of Error in the first Concoction. As in your choice of youths into Kings Schollers places; it is expected, that in time they should be elected to one of the Colledges (for ordinarily the whole seventh Form, have been by desert or favour removed

a Let the Bishops take care quod in Divino fervitum non tam numerosa prolizitas quam devota & integra brevis ut aservetur. *Sancti Petrus de Albario confid. 3. v. Fast. Retum 206. p.*  
 b Ecclesia non assumit Musica instrumenta, sicut Cytharar & Psalteria, sed videtur multitudine variatior. *Idem. vi. Aq. secundae secundae. 9. 21. Art. 2.*  
 Trinity Coll. in Cambridge. Christs Church in Oxford. which two Col. ordinarily receive more schollers yearly from Westminster. *ni salior, than are sent from Eaton and Winchester. Pueri Ingaui. Pueri Ingeniosi.*

Humble Desires tendered to the Honourable Committee for Westminster School.



## The Epistle Dedicatory.

removed; if so, you will send some Droans amongst us, which will hinder the Bees, or if they stay in the Schoole still, they will be there as Slugs and Pull-back examples to others; they being habituated in infectious courses: And if you omit to elect them, they must (being superannuated) bee most disgracefully throwne off, unlesse you will please to raise Means to dispose of them in some other good callings; which were honourable indeed.

After 18. years of age by Statute they should be turned out of the Schooles.

2. That there may be a Godly able Catechist to instruct them in the Principles of Religion, (such a one the Statutes of the Colledge allowed and appointed an honourable yearly stipend for him) frequently. And withall that they (though but circularly by 3, or 4. in a morning) may have leave to come to the Morning Sermon in the Abbey. I know one of the Schollars of singular hopes now in the University, who hath punctually discovered unto me, how God was pleased powerfully to open his eyes, and to turne him from darknesse to light in one of those Morning Sermons.

Note.

3. I humbly conceive the Statutes of Westminster Coll. need reviving; there is such a forme of Grace (as it is vulgarly called) before and after Meate prescribed therein, as at the first sight you will conclude savoures very much of the darknesse of those Popish times wherein they were first penned.

4. If there were now and then an inspection, examination, and tryall of their Schollars progresse in Piety and Learning, with a visible encouragement of such as do well, it would be in stead of many Spurs, to such as are ingenious. Mr. Buxby hath often assured me, that any one coming in there, and putting them to veriffy, doth incredibly whet up, and raise their Phantasies, which would be much more prevailing if Persons of Quality would honour them with their presence.

5. There is I feare some corner in the Schoole full of Leaven which spirals most unhappily: Your inquisition after, purgation of it, likewise the removing is utterly, (as the Jewes were wont to do all Leaven out of their houses, with burning and execration of it, would be of singular use. I take the boldnes to tender this to all the other Electors, and would charge it conscientiously upon my selfe. I doubt there is much of this Leaven lurks amongst youths in the seventh Forms, (let the most vigilant Master do what he can.

1. When they are advanced thither, they are all (I thinke) Monks, wherein divers of them shew most Tyrannical, and inferiours sell their Books sometimes to serve their Lusts, and humour

Exod. 12.  
7 electors by Statute the Dean of Westminster and his Assistant Master of Trin. Col. Cam. & his Assistants Dean of Christs Church, Oxf. with his Assistant, and the School Master.

## The Epistle Dedicatory.

their prodigality, (which they will not forget at the University, else they must expect to be in the Black Bill.

2. The aull flugs stave longest there, and they being radicated in Evil like rotten Apples upon an heape, too often make others putrid, remisse, negligent, learn to Swear, Lye, &c.

3. There are others, being emprowed in their Intellectuals, grow so full of Selfe-confidence, that they shamefully degenerate when they come to the University. Hence (as once the Pope wrote to Baldwin) when at Westminster, Golden Schollers, afterwards when in the University, Leaden Sophisters, and most drossie Batchelors, unprofitable Burdens in the place sucking the saineesse of the soile &c.

4. Their long continuance at Schools, especially if after elected to Cambridge or Oxford, makes them grow headstrong too often and rebellious against the Master, and Steele others aswell as themselves, with impudence, which we find after by sad experience.

In the last place, unlesse there be much circumspection in the choice of their Tutors, especially in these times when they come to the University, all your former care may be lost. It is a lamentable spectacle to see goodly ships miscarry in the Haven for want of an able and vigilant Pilot. Many very hopesfull youths miserably undone for want of learned, godly, grave, and prudent Tutors, and such as are hearty friends to a through Reformation, which makes many tender hearted Parents blid with perpetuall sorrow.

I hope the Lord, who hath already done much by you, will make you yet more renowned Instruments of his service, as in many other things, so in your encouraging and promoting Piety and Learning in Westminster; If he please to honour you to purge Schooles and Universities, you may with more encouragement raise Fees to buy in impropriations, you will soon (by Gods blessing) have able men to send abroad as Evangelicall Preachers till you have enough to fixe in all places, and good Iudices of Peace, as also solid, able, Parliament men all which my Lords and Gentlemen, is the earnest Prayer of

Your most unworthy and humble Servant

T H O M A S H I L L.

Westminster,

May, 3. 1641.

To

Monacho  
 episcopo Abbati  
 episcopo  
 episcopo pergidis

Thomas  
 a. 1641

Above 9000.  
 Churches and  
 Chappels in  
 England and  
 Wales. I wish  
 half so many  
 Godly, Lear-  
 ned Ministers  
 for the pre-  
 sent

To the Right Reverend, Doct Stanton,  
 Mr. Marshal, Mr. Herles, Mr. Nie, Mr. Whitaker,  
 and Mr. Strong. Morning Lecturers in Westminster Abby,  
 by the appointment of the Honourable Houses of  
 PARLIAMENT, Abundance of the Spi-  
 rit of JESUS CHRIST.

**Y**OU may justly wonder (and it may be well blameme) that I should  
 be so forward to appear (especially at this time being weakened *Dedecus*  
 by a quartane Ague of above seven Moneths continuance) in so *Medicorum*  
 publike a Dresse, which (what ever little warmth of Spirit may (by the  
 good hand of God arise to my self in the preparation of it) yet will have  
 very little beauty in the eyes of others, when it comes abroad. But  
 (so farre as I understand my own degre of full heart) I can truly say, I  
 have reckoned this one of the most smarting twigges in this Rodde,  
 that by my long sicknesse, I have been so much dead to the publike;  
 and therefore whereas I might have preached many Sermons (had the  
 Lord been pleased to continue my health, to one Congregation, I  
 may now in this way communicate one plain Sermon to many Con-  
 gregations.

They onely  
 live to the  
 publike  
 who can  
 for the pub-  
 like.

And withall I can ingeniously say, I have watched for an opportuni-  
 ty publiquely to congratulate your most advantageous improvement for  
 the Churches service, in the continuance of your peaceable Gospel  
 imploymment so happily begun in these Morning Exercises in West-  
 minster Abbey where you preach to Builders of Church and State, and  
 the rather because I believe at first we all thought who were designed  
 to that service, there would be no small stir about this way, as Paul  
 said in the Acts, being Demetrius and his Company were like to have  
 their Trade marred in preparing for their great Diana, by the light  
 and power of Gospel Truth. But I hope we shall all the more confident-  
 ly trust God whilst we live for the subduing of opposite Spirits, in the  
 midst of any threatening Difficulties, when he leads us forth into his  
 worke, by the experience of his good hand upon us here.

*Alis dolans  
 lapides vor-  
 vord Aylo-*  
*sollos.*  
*Alis 19.*  
*23, 26.*

And

Feb 6 March  
1643. till  
Febr. 1645,  
when I left  
it being sent  
down to  
Cambridge.  
3 John 9.

Mr. Strong.

And I conceive I have as much reason with humble thankfulness  
to the God of Peace to congratulate that sweet, harmonious (I had al-  
most said unparalleld) Union amongst you, of which I was a joyfull  
witness for well nigh two yeares together, whereas so many other Le-  
agues have been shattered by Envy, and the spirit of Diotrephes  
some one amongst them affelling the prebeminence. As also that visible  
successe in the fruit of your paines, and the general acceptance you have,  
manifested by the numerous and almost uniforme frequency of the An-  
ditors in Winter as Well as Summer, whereas the Peoples coming  
with respect of persons hath broken the necke of many oher good Le-  
agues. Onely herein my joy is somewhat damped, that I was not more  
usefull a worker when I was engaged in that honourable service with  
you: blessed be the Lord of the Harvest, who hath in mercy thrust  
forth such a faithfull Labourer into this large Field, who may supply  
my defects in being more helpfull unto you. The Lord Iesus who hath  
promised not onely to drop but pour out his Spirit as a precious fruit of  
his ascension, give you as able a Teacher in the place of that Man of  
God, Mr. Palmer, who now in Heaven inherits the sweet fruit of  
his sincere and indefatigable paines in the worke of the Lord, whose  
Name will (I hope) be precious in Westminster for ever.

Rev. 2. 10.

The mighty Spirit of the Lord Iesus worke in you, for you, and  
by you powerfully, and grant you may go forth conquering to con-  
quer, rescuing many poor captive soules from under the power of the  
Devil: Be faithfull in his service unto the death, and he wil give  
you the Crown of life. Farewell in Him.

Entertain this with your wonted candor  
from your weak Fellow Souldier, for  
Christ, and most unworthy Brother  
in Him. Thomas Hill.

From my lodging in  
Westminster,  
May. 1. 1643.



## The strength of the Saints to make Jesus Christ their strength.

2 Tim. 2. 1.

*Thou therefore my sonne be strong in the grace  
that is in Christ Jesus.*



Blessed Paul, what an happy improvement  
didst thou make of all thy glorious visions  
of Christ, and of thine heavenly rapture in-  
to such neere communion with thy Savi-  
our. Thereby thou didst gain such trans-  
cendent opinions of him, that as a man top-full  
of him, thou didst speak the greatest things  
of him. Witnesse the vast difference be-  
tween Saul & Paul. Act. 9. 1. 2. There Saul like a furious Apparitor  
to the Jewish high Commission, breaths out threatnings and slaugh-  
ter against the Disciples of the Lord. And then Paul after Je-  
sus Christ had met him so effectually, vers. 20 straight way  
he preached Christ in the Synagogues, that he is the sonne of  
God.

Called Paul  
after his con-  
verting Sergi-  
us Paulus.

O admirable power of grace! straight way after, being a perse-  
cuting Saul, is now become a gracious preaching Paul. Hee  
felt the happy influence of this grace in the Text.

Its observed that you have Christ mentioned in Pauls  
Epistles 223 times, and Jesus at least 233 times. To  
make



Note.

Non significat  
imbecillas vi-  
res a uigere,  
vel quasi col-  
lapsedas sustine-  
re, sed vires  
ei induere cui  
ne voluntas  
quidem in sit,  
imo verò qui  
in contrariam  
partem totus  
feratur  
Beza in lo-  
cut.

make up this number, *Paul* contributes very much in his *Epistles*; His spirit was so brimfull of Christ, that his Pen overflows with his Name; whom severall times he mentions Christ in 10 verses in the beginning of the first Chapter of the first Epistle to the *Corinthians*. Upon very good reason might *Paul* thank Christ that enabled him and counted him faithfull, putting him into the Ministry. Fidelity and ability two great mercies when bestowed on a Minister Upon this stock of grace in Christ did the *Martyrs* spend when so victorious. Heb. 11.33.34.35. Who through faith subdued Kingdomes, wrought righteousness, obtained promises, stopped the mouths of Lyons, quenched the violence of fire, escaped the edge of the sword, (a) out of weaknesse were made strong, waxed valiant in fight, turned to flight the Armies of aliens, women received their dead raised to life againe; and others were tortured, not accepting deliverance, that they might obtaine a better resurrection. What a full and rich expression is this, Out of weaknesse were made strong, nothing previously preparatory in them towards this strength, out of weaknesse made strong, they were first receptive of strength from Christ, before they could be active for Christ; This leads me to the second observation, the former having been handled in the foregoing Sermon, which was this,

1. There is a spring of strengthning Grace in Christ Jesus, for the advantage of Saints.

The second observation, which is this followeth, naturally arising out of the words.

Doct. 2.

It is the strength of Christians, their onely strength; to learne how to make the Lord Jesus their strength;

You have an excellent place to confirm it in Eph. 6.10. Finally my Brethren, be strong in the Lord and in the power of his might: Be strong, good reason for it: but where lies the strength? in the Lord, that is the former point, and in the power of his might; Go not out in any strength of your owne, any confidence of it, for all is but impotency; but in the power of his might: This is very significantly in the Text by the Apostle *Paul*: Possibly there may be such an Emphasis in the composition, some intention; he doth not say, there is a strength within thee: But where shall I have it? from Christ; it is the strength of Christ Jesus; in him is all thy strength: I shall branch this before I come to the Application, to three heads: First, I will

endeavor

Three things  
for the ex-  
plication.



endeavor as God shall please to enable, to demonstrate the wisdom of this course the wisdom of it, for a Christian to learn this heavenly skill, how to make the Lord Jesus his strength;

2. To shew you the effectually purposes of it, what good ends it serves to:

3. The possibility of it;

1. The wisdom of it; and that will appeare upon these four considerations.

1. If you do but thinke upon your owne impotency, reflect upon your selves when you have been at the best, when you have thought your mountaine hath been immovable, and you have stood most sure, have not you sometimes soone after driven very heavily in duties, as if your chariot wheelles had been knocked off, & when you have thought to have done best, you come off most dryly? yea I am confident that divers Ministers understand this, and it may be others in part too, they have been preparing a sermon, and thought, O certainly, this passage will take, and it may be win soules, and when they in preaching or in praying have had some proud reflections upon such expressions, enlargements or hints from heaven, a little weed of pride hath begun to spring up, and (men love to much to looke upon their own seeming beauty, and their own flashes,) hath provoked God suddenly to withdraw his spirit, presently thy strength hath failed, and thou art at a losse; what doth this argue there is an impotency in thy selfe.

1. The wisdom of Saints making Christ their strength.

1. Consider.

Est spiritualis ariditas.

Note.

2. Consider.

As there is an impotency in thy selfe, and therefore it is thy wisdom to make Jesus Christ thy strength; so there is an insufficiency in all the best of Ordinances, they are but created meanes at the most, and further then the Creator continues to be a Preserver, and a Governor, and an Actor of his own workmanship, it can do nothing: many that lived under the most pure and pretious Ordinances, where Paul was a Preacher; yea where Jesus Christ preached so many powerfull sermons upon earth, yet you know there were Scribes and Pharisees still that did imprison those pretious Gospel truths, that not onely for the excellency, but for the novelty of them, should have been entertained, (Men use to bid welcome new things,) yet all would not do, (not as to the Ordinances

themselves for then all would have been converted ) only as Jesus Christ came in and seized upon such a soule, so many and no more werewon upon to embrace him; but self and *Ordinances*, as is spoken as I remember in that of *Job*: the latter end, concerning wisdom: c. 28. v. 12, 14. &c. depth saith it is not in me and earth and sea, and all disclame wisdom, it is not in me, we have heard of the fame thereof, but it is not in us; and so indeed may all the Ordinances say *strength is not in me*; and Ordinances indeed *will speake great things of the strength of grace in Christ Jesus*; but they will tell you, though it be set forth, it is not to be had in us, it is to be had only in Jesus Christ himself.

Job. 28, 12,  
14. &c.

3. Consider.

3. You may please to consider this, that *Jesus Christ hath strength confid'd to him hath an office to that purpose*, a commission under the broad seal of Heaven; all things are put into his hand the Spirit of strength and all; God the Father loved him and hath put all things into his hand, He being *Immanuel* God man, and the onely mediator to bring sinfull man into a capacity to receive grace and glory from God 2 *Pet.* 1. 3. And thus all this strength is *concenterd in Jesus Christ*, and so confined to him that there is not the least drop or dram of spirituall strength, but what comes *derivatively* and *redundantly* from him: Trust in the Lord Jehovah, for in the Lord *Jehovah is everlasting strength*; he was *Abrahams* Rocke to anchor upon, and though many waves may have beate upon it since, yet it is not wasted; the same Rocke in *Davids* time, the same Rocke in *Pauls* time, the same Rocke for his poore Saints in this time; blessed be his name, he is the Rocke of Ages, and therefore everlasting strength alwayes to overflow to his people.

Joh. 3. 34.

Isa 26. 4

יהוה  
יְהוָה צוּר  
עוֹלָמִי

In Jehovah pe-  
tra seculorum.

4. Consider.

Fourthly and lastly, It is a high point of wisdom, because a *Christian will have so much need of this strengthning grace from Christ*: there is an hint to this purpose in, the 6. *Ephes.* 10. a place I named before; there is a τὸ λοιπόν: Finally my Brethren, as if *Paul* should have said, I have been leading you through the great and mysterious depths of the Gospel matters of speculation, in the Chap. 1, 2, and 3. I have been leading you through the practicals of Christianity; in the fourth I have been putting you upon the exercise of relative graces, in the fifth and sixth telling you what husbands should do to their wives, and wives to their husbands; parents to their children,

and children to their parents: But there is another peece behinde that must not be forgotten, you must make account to conflict with temptations, and therefore endeavor *after confisting graces*; you must wastle many a fall with the Devill, before you go to heaven; a you must *wrestle with God*, so you must wrestle against *the Devill*; you will not be able to do this by any strength of your own, the Devill is a strong man, and there must be one that is stronger then he, that must be able to bind him, and take away his armor from him, and that is *only Jesus Christ*; therefore a high point of wisdom it will be for all the Saints to learne this heavenly skill, how to make *Jesus Christ* their strength; the next thing I proposed was this,

confisting graces very necessary to enable us to out wastle the Devils temptation.  
Luk. 18 21, 22.

To what effectuall purpose is this, for the Saints to be at cost and charges to learne this skill?

1. Hereby their *spirituall and eternall estate will be much more confirmed and settled*, being establish'd in the faith, being rooted and grounded in Christ, in *e 2 Coloss. 6, 7.* and you shall find all this is by being in Christ, for he wishes them in the 8. vers. take heed of vaine Philosophy, or any thing which is not after Christ, any thing which should draw you from Christ; your rooting, your establishing lies in Christ, he is the roote of your strength, and he it the foundation of your ability.

2. To what good purposes Saints should learn to make Christ their strength.

2. It will conduce to this purpose to enable you to performe good duties, and that with life and power; it is not enough for Christians to have a formality of godlinesse, an outward forme; that is a prettie step, and very desirable; but you should have truth of godlinesse, that is a better step; and I will adde this, there is a best step, not onely truth, but strength; you must not have a forme of godlinesse and deny the power thereof; in the 2. of *Timoth. 3, 5.* such persons are one of the *Catalogue* that shall helpe to make the *last dayes perilous*; and indeed the more dangerous; because the lesse discernable.

2 Tim. 3. 1, 5.

3. It will conduce much to this happy purpose, to sit you for variety of conditions; you may be led forth to prosperity, you may have suddain removes and changes from adversity to prosperity, and from prosperity to adversity, and therein many lose themselves; it is clean water indeed, that when the glasse is shaken, there is no filth appears; O they are rooted Christians in Christ

μαρτυροῦν  
τὸ ἐν δυνάμει  
τῷ Χριστῷ.

So Moses was  
made yduberos,  
when a traine  
of his Court  
preferment  
had been lay-  
ing 40. yeers  
Exod. 17. 25. 26  
Mal. 2. 4.

Christ, and have a great deale of strength, that walke unchangeably with God in changes, that are the same in all varieties; (Solomon and Ezekiah lost themselves therein;) this you cannot doe but through Christ; Paul had learned particular lessons for particular estates, I have learned to want, I have learned to abound, and whence? I can do all things through Christ enabling me; Phil. 4. 12. And from the grace of Christ enabling him. You may be led forth to *searching temptations*; and then you'll be at great losses, and plunges, without this strengthening grace of Christ; A little temptation will prostrate a *strong Saint*, if he be left to *himselfe*; it must be the issuing of continuall supplies; from the Lord Jesus Christ that must animate; As constancy of supply from the Sunne, doth quicken the plants here; when he withdrawes, the sap retires into the roote, and trees look as if they were almost dead, when he returnes, he brings a spring with him; so indeed doth the *Sunne of righteousness*, into poore and (seemingly at least) wither'd or dying soules: Fifthly and lastly, and that may adde a very great Emphasis to all the rest.

It will conduce much to this purpose; *To have an happy return of their prayers*. If his words abide in you, and you abide in him in the 15. John 8. *Aske what you will and it shall be done unto you*; Ask what you wil, there is none in the world but are desirous, in some degree & often mov'd very inordinatly, to have *their wils* the great controversie on foot upon earth from time to time and that that hath cost so much blood-shed in *England*, and in other places is this, *Who should have their will*; now if you would have your will, I meane here a *rectified Will*, a holy, a gracious will, if you would have it fulfilled and gratified, let the words of Christ abide in you, and do you abide in him; let that strength from him, from his quickning word and quickening spirit that hereby you may be fruitful in the strength of his grace, and you shall have your wils, the third thing proposed for explication followes.

3. possibi-  
lity of brain-  
ing this skill  
to make Christ  
our strength.

The *possibility of this*; how is it possible that Jesus Christs strength should be conveyed to us, that we should make another's strength, our strength? The Papists have a great quarrell against *justification by imputed righteousness*, and they call it *putative*, and take upon them (at least) that they do not, or will not understand, how it is possible for a man to be justified

Note

by *another's righteousness*; Can a man be warmed by another's cloaths, ( say they ) can a man be wise by another's wisdom? I answer, it is very easily possible, if that another mans *wisdom be made ours*, or another mans cloaths be put upon us; so this is possible, if *Jesus Christ's strength be made ours*; that is the thing, the Apostle presses it here, be strong in the Grace in *Jesus Christ*, let this be your care, how to make the strength of Christ yours; and therefore ( I say ) this possibility will be reduc'd to act in these three particulars;

Note

First, by our *Union with Christ*, when once you are united unto *Jesus Christ*, what is Christ is yours, for union makes way to communion; If there be a Union with him, there is a Communion with him, and a *Communication* of what he hath to us; As he communicates his *righteousness for our justification*, communicates his *glory for our glorification*, so he communicates his *spirit for our strength and holiness*, and also conveys quickening grace to us first by our union with him.

It's possible upon a threefold account.

1. By our union with Christ.

2. By *impressions from him*; for when ever *Jesus Christ* draws us to union with him, he then draws us to communion with him in his Ordinances; If we indeed have communion with him, we go away with an *Ordinance tincture*, a *Gospel impression upon our spirits*, in some degree molded into that word, that was made known to us, and delivered to us, that you thinke, and speake, and act, in some conformity to that word that was delivered to you; and this is the blessed advantage of this mornings exercise, if people have hearts to make use of them, that before the Devil hath taken possession, of your soules, the spirit of God shall prevent him, and here you shall have the Gospel, come warme next your hearts, and that you may have something there, that may leave such a tincture that may fortify you against the incursions of temptations, & the ordinary invasions of the devil, here is strengthening grace conveyed by these impressions: as when a man throwes a stone out of his hands, Philosophers have very great disputes how it is possible that a stone should move, they tell you there is an impression of something upon it *vis impressa*. I am sure, here is an impression, when *Jesus Christ* comes into the soule, and drawes nigh to it, and puts somewhat into it, and by a *sweet and a loving violence*, carries on the soule in duty.

By impr ssi-  
ons from his  
spirit.

2 Cor. 2.18.

Rom. 6.17.

O that West<sup>3</sup>  
minster Cit-  
izens would  
consider it; and  
know the day  
of their visita-  
tion.

Fortiter &  
suaviter mo-  
vet.

Thirdly, As by a union with him, as by an impression made upon Christ.

3. By influ-  
ence from  
Christ.



upon us; by him, so by a *continued influence from him*; It is not enough to have unio with him, it is not enough to have an impression made upon our spirits from him, but it is his *continued influence that doth it*; when there is an obstruction in the passages, either betwixt the Liver, and Heart, and the Vitals and other parts, or betwixt the head, and the parts whence sense and motion should be conveyed; in any of those passages when there is any obstruction, at what a losse are we presently because the continuall influence is hindred when there is no such thing that doth obstruct, and hinder the sweet *intercourse* betwixt the soule and Christ, and illapses from the spirit of Christ into our spirits; O it is that that doth indeed *strengthen and animate them*; and so you see the possibility: Here is some seasonable use in the first place.

use

I hope therefore, if it be so, you that are standers by (as I doubt there may be some here are still unacquainted with Jesus Christ, and at an unhappy distance from him, all this while, (the Lord if it be his will discover so much of his goodness to you, that you may long after intimacy with him,) no such freind on this side heaven unto you) I say if there be such strength in him, and it be such a high point of wisdom for Christians to make him their strength, for all supplies, O think the *better of him*, I beseech you do not entertaine any hard thoughts of Jesus Christ; let not either the weaknesses or *impotencies* of Gods people, nor their failings, nor any prejudicate opinions that carnall men would scatter amongst you, any of your fellow drunkards, or Atheists, or Formalists, or what ever they are concerning Jesus Christ, let not them nourish in you a low opinion, it is the way to undo you; for all your strength lies in Him, you will never be able to overcome the least sin, or passion nor the least temptation without the powerfull grace of Jesus him; (and then indeed you are everlastingly undone, if you cannot overcome the least evil;)

Alas what will become of poor souls? it would grieve one to think of it, that it may be are under the greatest snares, as of bad company for 20 years together, so hedg'd in with carnal freinds and acquaintance, poore children with carnall fathers and mothers, and it may be a very carnall wife, sometimes a most carnall husband, and here thee is intangled, tyrannized over &c.

Brethren



Brethren, I beseech you consider it well, and you that have got any acquaintance with Jesus Christ already, O pity poor souls that do not know where their strength lies, nor have learned how to make use of him, & use all the *Art* you can, how to breed such opinions in them, of Jesus Christ, and his grace, that they may fall in love with him; It may be when they come to die, then they will send for their Minister, and then they would hear something of Christ. O but there is a sad story of a mean person that made love to one that had some kind of height of Condition, who would not; when he was grown great, then she would have had him; then he would not, he returned her this answer, you were wise, I am wise, *you woul not before, now I will not*; what if Jesus Christ should return you this answer, when you are upon your sick beds, and you send for your Ministers, and nothing will satisfie you, but the Communion then, though you cared not for Communion with Christ in your health neither can you make out upon any cleer grounds of *Scripture*, why you should then so much desire it; and you would then it (may be) be *absolved* though you have no evidence at al in *scripture* for it, but what if Jesus Christ should return you this answer? I will lock up my Ministers Spirit, that it may be he shall not be able to pray for you, or at least lock up Heaven gates against his prayers, that he will not hear; and so upon this ground you are for ever undone, if *millions of Angels*, if all the *glorified Saints and Angels in Heaven*, should joyn their prayers together, to besiege the Throne of grace for you; they could not prevail; and therefore let that be your care, I beseech you, to labor to gain good opinions of Jesus Christ, in them that they may heartily imbrace him.

If this be so, that it is the only strength of Christians, to make Jesus Christ their strength, give me leave to commend a friendly, a brotherly caution to you at this time, *Take heed of resting upon any thing below Jesus Christ*, for so far as you fall short of Him, so far you fall short of strength; when you would attempt any thing, & you think to catch hold of such a rope, or lay hold of such a pole, if you be to go over a bridge, and you come short of it, down you may fall off the bridge, and break your neck; and truly so it is, with many thousand souls, they have wishings and wouldings, and some dull velliceties, some purposes, and promises, sick-bed-vows they have, but alas

Very dangerous to put off Christ.

Contemner Sa-  
cramenta, dam-  
at non illa non  
habere.

Jer. 11. 14. 14. 11.

Use 2.

Caution.

Rev. 3. 20.

las, all this fals short of Christ, and so far they shall fall short of heaven, & roar eternally in hellish torments, in a remediless state, bewailing themselves, that they have no better improved Jesus Christ in the day of their Visitation, when He did with so much loving importunity and with so much unwearied patience stand and knock at the door, Oh then it will be too late, it may be then you'll weep over your selves, as Jesus Christ did over Jerusalem, Oh that I had known the day of my Visitation, but now I see these things are hid from my eyes, and now eternal desolation in the depth of hellish torments will be my remediless portion; Oh! how sad will this be; therefore accept of this Caution, and these are four friendly Items under it.

1. Friendly Item:

1. Rest not upon your own Preparations for ordinances

First, I beseech you beware, that you do not rest upon your own preparations for Ordinances: It is a very commendable thing, I would have you pray that you may pray, and I would have you draw nigh, and make use of secret Communion with God, before you are to come to a Communion, and when you come to seek Communion with Him in a Sermon, let that be your great care, but take heed you do not rest upon your own preparation when you have prepared; for if you advance them into the Throne of Jesus Christ, and rest upon them, when you should rest only upon Him, truly it is the way to make all your preparations miscarry, and in stead of fruit, you'll have dry breasts, and a miscarrying womb; you'll have nothing at all come to any perfection; let the Saints that are acquainted with such trading at the Throne of grace, (as I hope divers of you are) reflect and consult sometimes with their own experience, if it hath not bin so; Have not you when you have prayed very much before a Sermon, (it may be) got little by the Sermon, though it was a very wholesome one? Have not you many times when you thought you had bin prepar'd, and having kept a secret day of humiliation, (if there were no publique opportunities) before a Communion, have not you found that sometimes you have had even then lesser comfort at communion? what is the reason of this? Though God doth ordinarily dispense mercy, according to our care to prepare, yet sometimes he will not do it, and then especially, when there is any little carnal dependance upon what we have done, for we may be carnally dependant upon Spiritual preparations for Spiritual duties: which there is the least degree of carnal dependance upon our preparations, the will

Note.

not bear any thing, to be a Corrival with Jesus Christ, and therefore he will let us see, that we shall fall short for that time of what we expected, and so do us good, and make us more fit another time.

Secondly. As I would have you beware of resting in your preparations for an Ordinance, so do not rest upon your enlargements in an Ordinance; It may be you have a Spring-tide of assistance comes in, a Minister preaches with great presence of the Spirit of God, and a Saint prays (as we find it) in the holy-Ghost, finds the holy Spirit of God leading him from Petition to Petition, and melting him with brokenness, when he is confessing sin, and filling him with rejoycing, when he is remembring mercy, and raising him with a high wing (as it were) of importunity, when he is begging of favour; as it was an admirable temper in holy Bradford, that he was not content, till he found God coming in to his spirit, with several dispensations, according to the several parts of his Prayer? Sometimes a Minister, and a Saint finds it thus: And so in other holy Ordinances, if you go away as soon as ever Duty is done, and stroke your selves, Oh! what an admirable prayer was here: and surely I shall do well this day, now, and I shall be able to wrestle with all temptations, I have prayed well in the morning, and I have felt God with me; this is the way to miscarry, thousands have found it, and I am sure some of us can seal to it, when they have thought they have prayed with most assistance from God, and have bin warmed in the morning; but the weeds spring up even when the weather is dry, you that converse with gardens know it; you need never sow weeds; no more need you in your hearts; they will come up fast enough, an evil weed called Pride comes up, which grieves the Spirit of God, that when we come to pray next, it may be we pray most dully, and flatly, and can say little or nothing; and when we come to preach next, yea sometimes when we come to preach the same Sermon again; this is certain, Ministers find they have preached such a Sermon in such a place with very much enlargement, it may be God gave in some soul, and quickn'd some others by it, and they hearing of it, do grow proud of it; come to preach the same Sermon, and think this will do as much again, no such matter, they draw it out so heavily, and so dully as if it were not the same Sermon. As I could name you a most famous man, or any of his time in England (no dishonor to him) who having preached the

2. Friendly Item.

Rest not upon your enlargements in duty Jude 16.20.

Note.

Mr. Richard Rogers of Warrington, the Author of that admirable Book of Treatises.

same Sermon at his own Church with very much assistance, and going abroad, & one of his neighbors with him, bearing from him the same Sermon, saw him at some loss, coming home, talked together, Sir (saith he) did you find Gods assistance this day as you were wont? I never heard you in my poor conceit so much out as to day; O it's true, (brother, saith he) yet I hope, though it were one of the worst Sermons I ever preached for others, God may make it one of the best Sermons that ever I preached for my self; and truly God doth so, often there is a wonderful wisdom in it: let every one of us take heed of resting upon any enlargements in Duties.

3. Friendly  
Item,  
Rest not upon  
your comforts  
in or after  
Duty.

in this way-  
lar.

Neh. 8. 10.

Thirdly, Do not rest upon the Comforts you have in a Duty, or after a Duty; It may be, when you have bin at a Duty, and have had soule Ravishments, O now you think, my nest is built very high, and my rock is firm, and I shall go on vigorously: Cbrystome hath a good saying, *Me think* (saith he) a Saint, when he comes from a Sacrament, should be able to *fie* in the face of the Devil, and in every Temptation, and though he walk in the midst of snares, he will be able to encounter with them all. Comforts are very sweet things, and indeed strengthening things, The joy of the Lord, is our strength, saith Nehemiah; nothing more animates souls than joy, and when they are in the most cheerful frame, then in the most praying frame; only here is the danger; If we rest upon those joyes and comforts, we provoke God to withdraw them; for *delicatissima*, Ple not say only *delicata*, but *delicatissima*, *res est Spiritus sanctus*, the most choice and tender thing in the world, you must deal most tenderly with it; it is the holy Spirit, the holy Ghost, and it delights to dwell in none but a clean, pure Temple, most cleanly swept: Christians should not only have neat houses, but neat hearts, if they will delight to have the Spirit of God dwell in them; and therefore not any pride spring up even when they have most ravishing comforts.

Note.

4. Friendly  
Item,  
Rest not upon  
your Grace  
received from  
an Ordinance

Fourthly, If we would have much strength of grace from Christ (the Lord set it upon us all, I desire to preach to my selfe in it as well as to you) As we should not rest upon Preparations for Ordinances, Enlargements in Ordinances, nor Comforts by Ordinances; so not in Grace received from Ordinance. You will say; This is a strange thing, Not in Grace received! What shall we rest upon then? What, the Text will tell you, not in Grace received, not in your habitual grace, you have intrinsically in your selves, but *ex parte* in the grace that is

in Christ Jesus; there you must rest; And why so? because indeed that Grace is in him, not only Originally from him, but it is dependantly upon him, and by a voluntary communication from him: It is true, he is a fire that warmes you; but it is not by any naturall necessitie, though he hath promised to Baptise with the holy Ghost and with fire, yet it is by way of free promise, though he be a Sun, a Sun of righteousness, yet he doth not issue forth his beams naturally, but spontaneously, he can Eclipse himself, as to us, when he pleaseth; though he be a Fountain, a full Fountain, enough for Judah and Jerusalem, and for all the sinners in the world to bathe in, yet he is a Fountain that can lock up himself when he pleaseth, and withhold his own streams and chuse whether he will overflow or no; therefore remember this still, you must not rest upon the grace received; It was Peters case, and that expos'd him to that danger, he was full of conceit, and self-confidence, and he had grace; Lord, Though I forsake thee, yet I will not, and soon after did Peter forsake, and deny his Master, forsake and deny him, yea and forswear him, though still there was so much grace in Jesus Christ as to pity him, and you do not find Peter so confident afterwards, when Christ said to him, in John, Peter, dost thou love me more then all these? No comparative words now, not a little, no more, then, Lord, thou knowest I love thee, Peter, dost thou love me? Lord, thou knowest I love thee; Peter dost thou love me more then all these? still, Lord thou knowest all things, thou knowest I love thee; he had denied him to Christ, but thrice, Christ would put questions proportionably to him, but no such answers stirring, Peter was whipped with his self-confidence, and the woful fruits of it, and in a good degree it was purged out of him; It was a lesson well worth the learning, though it cost the whipping, it made amends abundantly by the grace of Christ overflowing. It is observable amongst the Ecclesiastical stories, that the primitive Christians were so Heavenly, so Spiritual, that when they met together, they would salute one another, Christ is risen from the dead, I would & were it the Lords will, we were more acquainted with it, one would reply again, of a truth he is risen, of a truth he is risen; Oh that we were better praised in this also, it may be when we meet, we say, Good-morrow, how do your wife and children? how doe all at home? Come, shall we go drink our mornings draught? What will the Parliament do to day? What will the Army do?

Note.

Mat. 3. 11.

Mal. 4. 2.

Zach. 13. 1.

Mat. 26. 33.

Joh. 21. 15, 17.

Peter confidently appeals

to Christ, but

no selfe confidence stirring

Some add

Some add

Some add



what will they depend? what shall we have Wars? And it may be such and such a question, till they do both talk one another into a passion, or into a prejudice, crying up this Party, or crying down another, and disparaging of one or the other, what then?

And he was seen of Simon; here was the grace of Christ, he was seen of Simon; why, seen of Simon? I confess it is not in some that do relate that story, but others adde this, seen of Simon, because Simon was weak, and Simon denied him, Simon was discouraged at it, and others prejudiced, yet as weak as he was, Christ would appear to him, & shew him the glory of his strengthening grace; here was wonderful mercy, here was confirming grace: Oh therefore do not rest upon grace received, but on that fulness that redundancy of Grace, that is in Christ Jesus:

Use 3.  
Exhortation.

A word of Exhortation, and I hope you'l welcome it, Who would not embrace him who comes to tell people that are weak, how they should be strong, and where their strength lies? and all I adde further is only this, How this strength may be made yours, Am I weak and impotent, and have I had so many falls, hath Satan out-wrestled me, and thrown me upon my back in the dirt, and broken my bones, and shatter'd my graces, and my hopes by temptation, tempting me to sin, one while by despair, and one while by presumption to sin? shall I have strength against all this? whence is it to be had? whence? I'll tell you ( my brethren ) as God shall enable me, First.

Directions  
how to make  
Christ's  
strength yours

1 Eye your  
own impoten-  
cy.

1 Cor. 1. 30.

2 Cor. 12. 10.

1 Keep one eye upon this, that you are weak, and need a strength, & that you must go out of your self, for your strength, wholly out of your selves; make accompt strength lies not within, but without you; He is made of God, to all those that are in him; wisdom, righteousness, holiness, and redemption; 1 Cor. 1. 30. made al these glorious priviledges, & advantages: to whom? to those that are in him; & only to them, not to those that have not these things in themselves: Saith Paul, when I am weak, I am strong; I do not so much bring it by way of confirmation, as by way of allusion; though possibly there may be enough for confirmation in it, when I am weak, I am strong, how so? not only by an intrinsecal disposition, that we are more inclin'd; to seek strength, but indeed by a Spiritual capacity Jesus Christ is more prepar'd, to bestow strength, when we are sensible of our own weakness, He sheweth



*hungry with good things, and the rich he sends empty away.* It is true in Philosophy, and as true in Divinity. A full vessel pover-  
the best wine in the world upon it; none will enter; but Se-  
condly,

2. Learn to maintain believing apprehensions of Jesus Christ, get such a piercing eye, look up to the Lord for such a degree of irradiation from heaven; (whatsoever it was) that Stephen had, we did uphold him when there was a volley of stones (as it were) about his eares, and when they ran upon him, and every way they were ready to stone him; Oh he beheld Jesus Christ, sitting at the right hand of God; nothing could so much cheer him. Moser saw him that was invisible? and Paul saw those things that were eternal, and saw them in the hands of Jesus Christ, and this did uphold him: maintain (therefore) believing apprehensions of the Lord Jesus Christ your Head, the Spring of your grace, sitting at the right hand of his Father, having taken up a heavenly Mansion there for you, and acting there for you.

3. Come to the Ordinances with desire, and Expectation of grace, as indeed they are the Canals gratie; and to that end, do use them, (Brethren) Do not come to the Word of God with respect of persons; I bless the Lord, that I observed it to be so, some years together, when I had that happy opportunity to be one, (though the most unworthy) of the Preachers here, that the Auditory met so constantly with a great degree of Uniformity, (for ought I know, it is so still) I rejoyce in it; O do not say, I'll go hear this man; and that man &c. I know there is an equality of gifts, and people may sometimes be edified more by one than another; and may have occasion sometimes to bless God more for one than another; yet sometimes for the Meanest as well as for the Greatest, and God will do so, because he will take us off from dependancy upon men and means; Yet (I say) it's good to come not with respect of persons, disrespecting any faithful Minister, but to say, I'll go to an Ordinance of Christ, I'll go to seek Jesus Christ, and his strengthening grace. If one should come and ask you, Wither are you going this morning, brother or sister? I am going to a Sermon, Who preaches? it's no matter, I am going to an Ordinance of Christ, where grace and strength is offered, I'll go to seek that, I care not if I were blindfold, if I might hear the Voice of Christ: Oh this were an excellent temper: I am perswaded we should speed better, if we did come thus prepared and disposed.

John 13:12  
prohibes all com-  
munion

2. Maintain believing apprehensions of Christ your strength.

Act. 7. 55, 56.  
Heb. 1. 1, 27.

2 Cor. 4. 18: 19.

3. Come to Ordinances with desires & expectations of grace from Christ.

Note.

3. *Cometo Ordinances to seek Grace from Christ in strength of a promise.*

*Non se debito-rem feris promi-ssione, Aug.*

3. As you should come first with an eye upon your own weak-ness. 2. With another eye upon Jesus Christ, where your strength lies: And then with your judgement rightly set, what to seek and expect, as you should come to Jesus Christ, and to the Ordinances to seek the grace of Christ, so withall to come in the strength of the Promises of Christ; and by prayer put that bond in suit for grace at the Throne of Grace. The Promises, for there lies our strength, whereby are given unto us, those exceeding great and precious Promises, that we might be partakers of the Divine Nature: In 2 Pet. 1. 4. It is a blessed thing, when we come in the Authority of a Command to an Ordinance, and in the strength of a Promise, when we come Conscionably to comply with a Command, & when we come fiducially to close with a promise, what a sweet thing would this be, if a Gospel-promise should fall upon any of our hearts (God over-looking the unworthiness of the Preacher, and the unpreparedness of the Hearers,) and one beam of light fall upon your Spirits, and leave a heavenly tincture, that Parliament-men might go hence fitted for their work, more prepared for the service of Jesus Christ in all their Publick Transactions; and Ministers of the Assembly, more fit for their holy, and humble, and serious, and brotherly Debates, and with the Spirit of meeknesse, and calmnesse, and publicknesse of heart; and all private Christians in their places, in their several Spheres; and to say now, O blessed be the Lord, for this mornings opportunity next our hearts, that we might hear first of Jesus Christ, and get something upon our spirits that might habituate us to walk with Him all the day, yea in Him as we have received Him: And then let me adde this in the next place;

Col. 2. 6.

4. *Be frequent in the actings of Faith, for the prevention of growing obstructions.*

4. Beware (and I beseech you do not forget this, the want of which may mar all the rest) of Soule obstructions, of an after-clap, and of a back-blow from the Devil, who will endeavour to take you on the blind side, to surprize you with Incogitancie, or transport you with Passion: Remember what hath been said, do not applaud your selves that you have heard such a Sermon, you had some delight in it, and may blesse God for it; Oh but take heed now the Devil get not between you and your Sermon, by such or such a temptation; take heed of pride, or any Carnal weeds, take heed of resting upon any thing on this side Jesus Christ, but be often putting forth new actings of Faith in Him and His Covenant sealed with His Blood; remember this, to act

this Truth: God grant, you and I may never forget this Gospel-  
 lesson: It is a good Truth, let us learn to begin to make Jesus  
 Christ our strength, in every duty, in little as well as in  
 great.

In the last place, I will be so bold with your patience, as to  
 add a word by way of *Exposition*, which I heartily desire may be as  
 pleasing to you, as it is seasonable for you.

Why are you not more vigilantly jealous over any such things as would  
 draw you from intimate communion with Christ; and close dependance  
 upon him; whether they be creature comforts, or any other vain  
 inventions of men; will you prefer those perishing things which are  
 not bread, before water, wine, and milk; It's good counsel the Lord  
 gives by his Prophet. Remember the admirable caveat Paul  
 gives to the *Colossians*: Beware lest any man spoil you through  
 sophy and vain deceit, after the traditions of men, according to the  
 world and not after Christ; spoil you, putting you upon any  
 thing which is not after Christ is to rob and undo you: Let no  
 man therefore judge you in meat, or drink, or in respect of an holy-day,  
 or of the new moon, or of the Sabbaths, (as it is expressed in the  
 Original) which are a shadow of things to come, but the body is of Christ.  
 Mind not their judging or condemning of you, who would bring  
 from Christ to *Moses*, care not to approve your selves to them  
 who will set up any thing against your Head, Why will you  
 comply with any such carnal Politicians, who cry down such a  
 Reformation as Christ Jesus expects, & say, Let us make us a Cap-  
 tain and return back into *Agypt*; so that we may have our flesh-  
 pots there, let us have our old Prelacy, and Service-book; we like  
 Egyptian fare, though but garlike and onions. Let no man beguile  
 you by a voluntary humility not holding the Head; Abhor all such  
 Opinions and Practices be they never so pompous and specious, that  
 will take you off from your Head Christ; and forget not Paul's  
 faithful intimation, And this I say, lest any man should beguile you  
 with enticing words; But let *Jonah's* Oracle, Chap. 3. 8. ever live  
 in peace though they who wait upon lying vanities forsake their own  
 mercy: They which gain Him have something, they may call their  
 own humane inventions, and creatures will deceive, Christ is the  
 True Treasure and everliving Spring. Whether have you made any  
 returns of thankfulness to God for your interest in Je-  
 sus Christ our ever-flowing Spring of Grace? Where

4. Use.

Exposition.

1. Quere.

Col. 2. 8.

sua avaritia.  
Hostium more  
prædæ abduce-  
re, Aret.

Col. 2. 16, 17.

ver. 18.

Debito bravio  
tamquam in-  
justus iudex  
vos privet.

Steph.

Col. 2. 4.

Ne quis vos fal-  
sè ratio cinando  
jallet.

2. Quere.

are your *innumerable* reciproocations. It's Gods highest Gospel design to display the freeness and fulness of his Grace; hence expressions to this purpose frequently, often in *Ephes. 1.6. To the praise of the glory of his grace* v. 12. 14. *Act, act rigorously I beseech you in a happy concurrence with God to magnifie Jesus Christ.* The more rich you are in *faith*, and all other Graces of his Spirit, *1am. 2.5.* the more rich in good works: *1.6. 18.* The greater riches of assistance you may hope for, as *Col. 2.2.* and that *A rich entrance shall be ministred into the Kingdom of your Lord and Savior Jesus Christ;* the great Gate of Heaven shall be set open to entertain you, where after you have here lived unto the praise of his Grace in a fruitful expression of the Graces of the Gospel, you shall eternally live with him, and enjoy the sweet comfort of the Gospel of Grace through the rich Grace that is in him. Amen Lord Jesus.



FINIS.



